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7:19, or which could be misinterpreted as a fusion of genuine Pauline doctrine with its opposite so easily as Gal. 5:6, are not to be found in these letters." On the other hand, Paul's doctrine of redemption and justification is fully expressed (Tit. 2:11-14; 3:4-7; 1 Tim. 1:12-16; 2:4-7; 2 Tim. 1:9). In regard to language, a pseudo-Paul would have imitated Paul's speech and would have betrayed the imitation by mistakes, of which these letters show no trace. The linguistic peculiarities of the three letters are due to nearness of date and similarity of conditions.

It is unfortunate that Zahn does not think the theory of composite origin worthy of serious discussion, since this solution of the many-sided problem is now in favor (Jülicher, Harnack, McGiffert, etc.). He says only: "Hypotheses of this sort, in which regularly only their discoverers believe, could lay claim to earnest consideration only by virtue of an unusual degree of acumen and pains in their elaboration" (p. 481).

It should be added that Zahn's detailed discussions of special points in the notes following each chapter are as solid and instructive as one would expect from so learned a scholar. Much recent work comes here in brief review, though one does not, I believe, learn from Zahn that there are such text-books of New Testament introduction as those of Weiss, Holtzmann, and Jülicher. For this independence of predecessors the preface prepares us, and it is the author's purpose to deal with the problems themselves, rather than to give a history of critical opinion.

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LE NOUVEAU TESTAMENT de Notre Seigneur Jésus-Christ expliqué au moyen d'introductions, d'analyses et de notes exégétiques. Par L. BONNET, docteur en théologie. *Évangiles de Matthieu, Marc et Luc.* Seconde édition, revue et augmentée par Alfred Schroeder, pasteur à Lausanne. Lausanne: Georges Bridel et C^{ie}, Éditeurs, 1895-7. Pp. 663. Fr. 12.

ALTHOUGH this commentary on the synoptic gospels bears the date of 1895, it was not published entire until the middle of November, 1897. The earlier date is that of the first of the four parts in which it was issued. A commentary upon the gospels and Acts was prepared by Bonnet and Baup upon the basis of the well-known work of Otto von Gerlach, the friend of Hengstenberg, and published in 1846. The remaining books of the New Testament were covered by Bonnet alone,

after the death of Baup, as an independent work. This large volume of some nine hundred pages appeared in 1855. In 1880 Bonnet again put forth the first three gospels, but this time in his own name alone, as an entirely new work. While he avowed his purpose to avail himself of all the best results of scientific exegesis and to evade no difficulties, he recognized in the gospels, as beyond all human discussions, treasures of divine truth scattered there by Him whose life they relate and received by those who are "of the truth."

The reviser of this edition determined to preserve scrupulously the thought of the author in all respects, theological, critical, and exegetical. He revised the translation ; enlarged the critical notes, indicating the principal witnesses for approved readings ; arranged the text according to the analyses ; added new arguments for the exegetical positions taken, and rewrote the introductions to bring them up to date. And all this has been done by a busy pastor within the limits of a year! The general introduction to the New Testament has many excellencies. It accepts the book as the history of a continuous miracle. "Facts of a supernatural character are inadmissible without faith in the living and true God." "The New Testament is not the book of rationalists, or pantheists, or atheists, it is the book of Christians." The section on textual criticism is brief and unsatisfactory. On the other hand, the treatment of the origin of the synoptic gospels is, for such a work, particularly full and clear. It gives a brief, but candid and lucid, history of the diverse views and defends the position which makes oral tradition the principal source for each writer, but recognizes the priority and use of certain written sources which cannot now be precisely described. Godet's conjectures are quoted with approval. Throughout this section free use is made of Godet and Bovon. The views of Resch and Marshall seem to be known only through Bovon. That the majority of the documents were written in Aramaic is accepted as well established. The notes throughout are judicious, scholarly, and devout. They contain frequent references to Godet, and show also an intelligent use of Bengel, de Wette, Meyer, B. Weiss, and H. Holtzmann.

A few examples will indicate the positions taken upon disputed passages. The genealogy in Matthew is that of Joseph, that in Luke is Mary's. In regard to demoniacs we are shut up to one of two alternatives, if we deny the reality of demoniacal possession : either Jesus allowed himself a degree of accommodation to the errors of his time which was unworthy of him, or he was himself in error. This "decides

the question for all those who believe in the Son of God." Of Matt. 24:34 it is said: "As this verse could refer only to the destruction of Jerusalem and not to the return of Christ, one is inevitably driven to the conclusion that it is inserted here out of its place." This error, appearing, as it does, also in Mark, probably slipped into the apostolic tradition. "We believe that by rejecting this hypothesis we are brought face to face with a difficulty which no exegesis can explain."

In Matt. 24:28 the eagles represent the judgments of God which will descend wherever a nation, church, or the whole race has fallen into a corpse-like decay. In Luke 2:2 Bonnet holds that a first and second census of Quirinius are plainly distinguished. But after giving various explanations of the difficulties involved in the governorship of Quirinius at that time, he says: "Those to whom these interpretations are unsatisfactory attribute a slip of memory on this matter which it is difficult to allow respecting a fact so well known, especially in view of Luke's positive declaration that he had followed all things accurately from the beginning." There is no reference here to Zumpt, Mommsen, or Schürer.

The whole work evinces a degree of scholarship, good judgment, and faith which should make it very useful to those for whom it is written.

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ST PAUL'S CONCEPTION OF CHRIST; or, The Doctrine of the Second Adam: The Sixteenth Series of the Cunningham Lectures. By DAVID SOMERVILLE, M.A. Edinburgh: T. & T. Clark, 1897; New York: Imported by Charles Scribner's Sons. Pp. xvi + 331. \$3.

THE distinguishing feature of this book is the constant insistence that the Christology of Paul is the interpretation of a personal experience, and not the development of an idea. That experience was the meeting with the risen Jesus which changed the whole course of Paul's own life, and introduced him to that peace with God which he held to be the highest good, and had up to that time sought in vain. The book is thoroughly modern in method. It is also refreshingly broad in its perception of the shallowness of much recent impatience with Paul, in comparison with the Christ of the gospels. Our author insists that "the nature of a thing, as Aristotle reminds us, is understood